



VOICE OF MISSIONS

BY WAY OF THE CROSS

H. B. PARKS, D. D.

General Secretary Missionary Department A. M. E. Church. Room 61 Bible House, New York City.

VOL VI.

HISTORY GIVEN

By the Powerful Pen of Miss Marie Duchatellier.

INSTRUM OF PANAMA, March 18, 1898.]

DEAR VOICE OF MISSIONS:

A few days ago we received a small parcel wrapped in a portion of a French newspaper that bore great resemblance to the "Courrier des Etats Unis," but may have been another. We scanned the newby bit of 10x14 right and left, and found amidst its paragraphs a splendid morsel under the caption of "Antiquites Negres," which shall endeavor to translate. In the month of February last, to punish the King of Benin, an English army destroyed the capital of his states. After the operation they found in the ruins objects of art of bronze, ivory and wood. A portion of these pieces were taken to London, another to Berlin and another, the most important perhaps, to Hamburg. The director of the museum of the city, Professor Trinkman, has published a pitiful study on those antiquities curious. He says that at an epoch which is difficult to determine, probably about the 15th or 16th century of our era, the population of Western Africa, to-day degenerated, possessed a very advanced civilization.

The bronzes are cast in dissolved wax, a process that cannot be employed but by clever workmen. The qualities are not less remarkable than their technical ones. Two great bas-reliefs that show scenes of war are particularly worthy of attention. In one of them is seen a Negro chief striking a fatal blow in an adversary of aquiline nose and long hair, who is distinctly recognized as an European. White men are elsewhere seen, and among them is a gunsmith, of whom the arms and equipages are represented with the most accurate truth. Everywhere these details demonstrate a surprising skill of hand; the silhouette of the personages reveal an art perfectly formed.

What can be the origin of that art? They have spoken of Egyptians, of Arabs, of Portuguese, The English troops have conscientiously accomplished their work and left to subist but very little of the capital of Benin. The Negroes' antiquities have, besides being of an uncontested artistic value, all the charms of an inscrutable mystery. This is a country where knows that Benin, a world away from Western Africa, on the coast of Guinea, above the mouth of the Niger, and whose principal exports today are wild boar skins, palm oil, jasper, blue coral, etc., was at an unknown period a civilized country! But of course England, Christian England, treated it in February, 1897, as she has several times treated Ashante to better rob her gold, and for shame sake, declare her a "barbarous, savage country." Could gold grabbing England but eliminate from this globe every portion of Africa that had in the past been civilized before Greece was founded, her joy would be ineffable!

We do not think that the Benin civilization is of so late a date as the 15th or 16th century of our era; in the space of four or three centuries it could not have so declined and it would have been known to modern history. Carthage was founded 100 years before the building of Rome, was finally destroyed by the Saracens A. D. 698, nevertheless, every scholar knows that it had twice the honor of being the first city of Africa! Despite the retrogression of Ethiopia, Nubia, Egypt, etc., they have priceless monuments that proclaim that the highest civilization reigned in their walls, although the epoch wherein it was born is yet to be known. When the Dutch two centuries ago landed at the Cape, they found the Hottentots far below many other African people. Their descendants are today in the same condition—they have not at all evolved. We are told that the South African Bushmen seem to be the link between humanity and the brute creation, but they prove themselves above the brute, for under sheltering rocks and in caves their rude stonings and paintings—of men and animals—are found. There has not Herodotus said, "I believe Crofts to be a colony of Egyptians, because like them they have black skins and frizzled hair; that is, that the ancient Egyptians were real Negroes of the same species with all the natives of Africa." But is their intelligence still in latent state or has it been smashed? Who can tell the countless signs of the existence of the native races of South Africa, and if they have not lost their civilization before the days of Abraham, having enjoyed so well their centuries of power, glory and ostentation?

How startled must have been the Caucasian world when in A. D. 1794 the great traveler Ghassabouen, Count Volney, declared: "How are we astonished when we reflect that to the race of Negroes, at present our slaves and the objects of extreme contempt, we owe our arts, sciences, and even the very use of our speech." Who can say the epoch in God's boundless years when he placed Adam in the now not to be found garden of Eden? After the "confusion of tongues," the chief leaders of the people were Cush, the founder of the kingdom of great Ethiopia; Mizraim, the founder of the kingdom of the "land shadowing with wings;" Canaan, the builder of the kingdom of Canaan. He was the father of the Hebrews, the Jebusites, the Gergasites, the Amorites, the Simites, the Arkite, the Hamathites, the Zemarite, the Aravite, and thus founded the kingdom of Libya. No one can lose sight of the fact that the blood which flowed in the

veins of Melchizedek, king of Salem and priest of the Lord God, was that of Ham. When Abram, returning from the battle of the kings, was met by the king of Salem, who blessed him, he, the son of Shem, paid or gave tithes of all to the priestly son of Ham. Of course, Jepheth and Shem had sons who were eminent men, but they were like unto the children of Ham. Nimrod, the first son of Cush, built seven cities, the principal of which stood the tower in the plains of Shinar. It was called Babylon. Out of that land went forth Asshur and built Nineveh, Calah, etc. Sidon, the eldest son of Canaan, built the city of Sidon; and his other 11 sons are the fathers of the different tribes of Syria. But how long after the spread of Syria on our earth, was the flood? As to its color, the family of eight that entered the ark were not Caucasian; they were X-e-o-n-o-s-e— and climatic influence brought the change in us not suddenly, of course, but imperceptibly, through great centuries. The South African Bushmen are skin in race and speech to the dwarfs of Central Africa, but the Bushmen are light in color. Their yellow complexion is owing to the cooler climate of the south, which they inhabited probably from "the confusion of tongues." And what was the postdiluvian age of the world at the "confusion of tongues"? In what era was a portion of the land (Libya) of Phut transformed in the sandy track known as the Sahara? Could the shades of the most illustrious antediluvian and primitive post-diluvian Africans be evoked what startling knowledge they would lay at the door of the world of today. We should then possibly learn whether prior to the flood Noah lived in Greater Ethiopia. On the other side, in Egypt as Cheops or in China a Gine-hoang-Shades of Strabo, Josephus, Pliny—what were your wisdom in your flesh days—what knowledge had you of Coptic chrionograms and Mistic sacred carvings? When you questioned the dark Queen, she was already for ages sitting behind the massive curtains of mystery in the cold entangled chains of silence. She looked on at Manetho while he compiled the roll of the dynasties of her kings and knew that myriads of links of her great chain were unknown to him her priest, her son of olive shade, and she could not like Croesus' son cry out: do not mutilate my age! Thus she was just as speechless to you. Before the days of the Ptolemies, it had been felt that eras were buried beneath the sable trappings of the nights of Time, and in 1652 Bishop James Usher placed as a sermon, before the sleeping ages, his chronological digest on creation, from "Fiatne" to Vesuvian time. Accepted as had been his Annals, Veteris, time has proven them but simple partitions. Intellectually unable to lift the curtains that King Tempus had plucked down, he nevertheless declared that he had ushered the gates of age by a stroke of his omnipotent hand. "From Adam to Christ our Lord, the world was 4004 years old;" he tried to cramp the Creator Divine thus, to suffocate His omnipotence, but His Majesty in strict form arose and held converse with Smith Hutton, etc. Professor Trinkman tells us: "he English troops have conscientiously accomplished their work," well, is it not time that the efficient ones of the race should take up the work?—not destroying, but building up! Archaeologists will follow the trail of those "antique curios." Geologists will move on to researches, the habits, mode of life and customs of our benign long departed kin will be known. 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BENEFICIAL ARRANGEMENT.

It is a great blessing to the race in general, and African Methodism in particular, that the Departmental headquarters of the General Church are located in different sections of our ocean-bound Republic.

Especially is this true of those Departments that are blessed with sufficient financial backing to enable the Chiefs of them to command that recognition and respect, at the hands of others, which only material and assessment value is heir to. Upon different occasions we have been forcibly impressed with this fact, but possibly never so than a few days ago in Nashville, Tenn., when Dr. Smith, Secretary of Sunday School Union. The Doctor was completing a new wall of the Union building, necessitated by his refusal to allow the property of the Connection to be damaged by his neighbor, who built quite a structure adjoining him.

When I was shown through the apartments of the massive four-story structure of the Union and saw the clerks busily engaged in the various branches of the work, and after compassing the scope of the twelve hundred dollars worth of repairs that Dr. Smith has about completed, which makes the property of our Sunday School Union in Nashville one of the most commanding business edifices in the commercial center of that city, in which, less than forty years ago, the slave market occupied the most conspicuous place, we were forced to drop a tear of gratitude to God for His emancipation of the race and His having raised up Richard Allen as the benefactor of not only the American Negro, but the race everywhere and the American people without regard to color.

Only requires a few minutes in the Union building to thoroughly convince one, not only of the up-to-date, practical business methods upon which it is conducted, but that the singe of race prejudice has been destroyed by this firm, for it is a fact that Dr. Smith in historic Nashville, receives and enjoys all the benefits and courtesies, in a commercial service common to his business neighbors.

As individuals, these blessings are not bestowed, only as individual's worth to the community comports it, and, after all, is not this as it should be? And may not the great race problem be solved by this rule? Your worth to others will compel for you all recognition and respect desired. Not only as it relates to the business world, but to the social as well. Social contact in the commercial world will unconsciously turn in upon our neighbors a ray of light and a force of our individual worth, which, if themselves will of necessity develop the soul growth to a height in the proper estimation of man, that will forever oblige them to raise notions and contemptible ideas of life.

Dr. Smith, for the A. M. E. Church, is doing business in every state, county, and in ninety percent, of the towns, cities and villages of the United States, as well as Canada, Bermuda, Nova Scotia, Barbados, St. Thomas, Demerara, Hayti, San Domingo, South America and Africa. Thus one arm of African Methodism stretched out from over the spot where, not many years ago, more than a hundred thousand of our mothers and fathers were torn from the bosoms of each other, wrapped in chains, and sent to different portions of Southern slave fields, is by its power of Divine mercy and love, lifting unnumbered millions of the race from shames of political bondage, intellectual blindness and religious tyranny.

In this way all of our General Departments are accomplishing the great work, for the race and humanity, that animated the breasts of the fathers who created them. It may not be as clear to all, that each of our General Departments should be located in the particular centers, where the most good could be accomplished, especially among those who have the worst opinion of us. But time will prove it.

Race pride and confidence must be inspired before any people can be lifted up. One successful business house of high order, controlled entirely by our people, and located in a Southern city, will do more good along certain lines than one hundred sermons. The most effective teaching is what we do. The world wants object lessons—fine spun theories will not satisfy the demands of this earthly practical age.

Will we heed the force of conditions that are the logical and common sense results of our environments? If not, why not?

BY THEIR WORKS ARE THEY KNOWN.

Some personal experiences of the Rev. W. A. Dunnett, a man whose good works are widely known not only in the United States but all through the dominion of Canada, were given in detail in an article appearing in our April issue, and found many interesting readers.

A successful evangelist, at all times doing what his hands find to do, for more than ten years Rev. Dunnett has been going from place to place assisting resident ministers, or conducting meetings of gospel temperance meetings independently, but always working for the good of humanity.

Perhaps there is no name more widely known in temperance and evangelistic work throughout Canada from the western boundary of Ontario to the Atlantic Ocean than that of the Rev. W. A. Dunnett. Nor is his popularity and notoriety limited to the philanthropic and religious world alone.

In the busy life of such a man there must be a limit to both mental and physical endurance. Rev. Dunnett's case has been no exception to the rule, as incidentally told by himself in conversation with a brother editor whom he visited in connection with his work.

During the conversation the editor suggested that the reverend gentleman's duties must entail an enormous amount of hard work, to which Mr. Dunnett assented, and added that in his present condition he was equal to any amount of hard work, but that it was not always so, and then gave in detail some interesting personal history.

For thirteen years he had suffered with a pain in the region of the heart, varying as to severity and length of attacks, sometimes sudden and sharp, and sometimes dull, heavy, and painless. The attacks were always visible to his congregation and at times so severe that medical assistance was necessary, on one occasion five physicians were in attendance before he recovered consciousness. This attack was while preaching to an audience of 2,500 people in the Franklin Street Congregationalist Church at Manchester, N. H.

In the early part of 1896, while in Brookville assisting the pastor of the Wall St. Methodist Church he spoke of his trouble to a friend who urged him to take Dr. Williams' Pink Pills for Pale People, and the next day presented him with a dozen boxes.

"I took the pills," said Mr. Dunnett, "and now declare I am a well man. There has been no return of the trouble and I am in better health than I have been for years, having gained in flesh and weight," and he emphatically declared, "I attribute my good health to Dr. Williams' Pink Pills for Pale People, and you have my consent to use the fact."

THE DEFENDER, published in Philadelphia, Pa., and edited by Rev. H. C. C. Astwood, the very talented and progressive Pastor of Brynmawr, reached the office a few days ago. The paper is well edited, and judging from the independent stand taken it will have a large circulation among the ministers of the A. M. E. Church, as well as all lovers of the race and freedom. Those who are familiar with the editor know him to be independent in both secular and religious policies, and one of those men who cannot easily be swayed out of contention. Mr. Astwood is a man of broad experience in public life, having served in the journalistic world for a number of years, as well as twelve years in the diplomatic service of the nation. We prophecy a bright future for "The Defender."

In spite of all the predictions and efforts of those who claimed that American civilization had reached the point where every question of state, and of the intricacies of foreign and international questions could and would be settled by arbitration, we find ourselves closing the nineteenth century with war and bloodshed. This, we confess, is a surprise, but now that it is upon us, all Americans owe it to themselves to be patriotic to the nation. As regards the Negro, he will, in this contest for the protection of the rights of his country's flag, prove his unquestionable and undying loyalty.

A full report of the Easter Day collection for Missions, giving name and place of all churches and schools contributing, will appear in the next issue of The Voice of Missions.

The returns have not been sent in most respectfully urged to forward them to the secretary of missions, at once. He will prepare a printed statement from this report for all of the Annual Conference and place the same in the hands of the Bishops that there be no mistakes when Conference meets. The Christian Recorder and Southern Christian Recorder will also publish the list of Easter Day returns.

FIVE BISHOPS NEEDED.

The next General Conference ought to elect and ordain five more to the Bishopric, especially if the Church is to have anything like proper and efficient control during the next quadrennium. If it is not done we shall abolish the Disciplinary System and adopt the plan of the M. E. Church which would give the Presiding Elders much of the work required at present of the Bishops under this system the chief Pastors could alternately hold the Annual Conference, leaving the other work to be done by the Presiding Elders. Many are of the opinion that this plan would not work well in the A. M. E. Church. It might not; one thing is evident, something must be done to increase the numerical strength of the Superintendency. The work is suffering for Episcopal attention, while it is clear that all our presbyters of Bishops are being worked to death.

A great many are of the opinion that the election of strong young men, well able to endure the hardships of the office, would prevent the necessity of having to elect so often. They do not seem to remember that the young, as well as the old, die. We have not had as many Bishops for a number of years as the work required.

These demands I am asking for are not for my own personal benefit, but for the upbuilding of our church in Africa. Your interest is mine.

I am an American citizen and you sent me here not to represent the American government, but represent our church. And while I am here I am going to try and do my whole duty.

ENCOURAGING reports come from the A. M. E. Church, Anniston, Ala., of which Rev. D. H. Butler is Pastor. In the recent rally Dr. Butler and his congregation realized the sum of \$315.28. The spiritual condition of the church is also bright, as members are being added at almost every service,

EASTER DAY HARVEST.

Easter Day, devoted to foreign missions, has yielded a large harvest, notwithstanding the many drawbacks and great excitement over the war with Spain. From present indications it is safe to predict that the secretary will collect considerably more than has been raised in any previous year in the history of the A. M. E. Church.

This speaks louder for the Christ spirit of our ministry and church than anything else possibly can. For after all, as the Master said, it is by their works ye shall know them. Nothing can be more encouraging to the connection and more decidedly in her favor, than the willingness with which her faithful followers and self-sacrificing leaders give of their scanty means for the evangelization of the heathen world. It was Bishop Derrick who said six years ago, "I am sowing the seed of Christian Mission, yes, sowing it by the sides of all waters, in the hearts of those who inhabit the rice swamps of Louisiana, the cotton fields of Mississippi, the hearts of those who till the soil of the tobacco farms of Virginia, and in due time it will spring up, yielding a glorious and abundant harvest to the Master." Thank God, the harvest day has come, and from one end of the connection to the other signs of substantial evidence of a bountiful harvest.

Let those who feel that there is a M. E. Church in retrograde in the support and love for Missions dismiss their false theories and fall in line with tramping thousands of this God-guided host who are determined never to stop their march or sheath their swords until the world will have been evangelized.

The accomplishment of the results for missions this year, the department, through its secretary, is indeed very grateful to the house of Bishops for the undivided support and words of encouragement given.

Dr. H. T. Johnson, editor of the Christian Recorder, has not failed to do his congregation and at times so severe that medical assistance was necessary, on one occasion five physicians were in attendance before he recovered consciousness. This attack was while preaching to an audience of 2,500 people in the Franklin Street Congregationalist Church at Manchester, N. H.

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DEATH OF BISHOP ARMSTRONG.

Here this greater part of our readers have seen the announcement of the death of Bishop J. H. Armstrong, D. D., which took place on the day after the April number of The Voice of Missions was run off the press.

Bishop Armstrong was a man of excellent qualities, spotless character and sound judgment; his record for law and order is all that the most particular could ask. In his dealings with his fellowmen the golden rule was the guide by which his acts were measured; in business he was prompt exact and just; he was a plain, practical teacher of the gospel, laboring to teach the truths of the Master in the simplest and most effectual way.

Bishop was true to a friend and charitable to a foe; he was brave and patriotic upon all the great questions that affect the race and nation.

This plain, upright, busy and useful Christian life forged for J. H. Armstrong a place among the best of his race in the late rebellion; the legislators of Florida; the ministry of the gospel in Florida and Texas; the Financial Secretaries of the A. M. E. Church, and at the last session of the General Conference that convened at Wilmington, N. C., May 26, a seat in the House of Bishops in the church of his choice.

Bishop did not change the character of this good man; he was of the same plain, straightforward disposition that he was during the days of his elderhood and official career, ever showing his love for the right by which his soul was actuated.

We studied Dr. Armstrong with profit in the three stages of his official life, in which it was our privilege to see him—namely, pastor, general officer and Bishop, and when the announcement of his death reached us we felt that the loss to the race and to himself was great.

The place of a good man can never be filled and it is not always an easy task to find another man to take up the work where he has left off.

We find ourselves closing the nineteenth century with war and bloodshed. This, we confess, is a surprise, but now that it is upon us, all Americans owe it to themselves to be patriotic to the nation. As regards the Negro, he will, in this contest for the protection of the rights of his country's flag, prove his unquestionable and undying loyalty.

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JUSTICE.

BY MRS. K. E. MARSH.

"Where sleeps the sword?" Why should the sword not sleep? Must not the Negro be humble places kept?

How dare the Negro to aspire To sought, that may kindle the white man's ire?

Why not give praise to those of your race Who would teach the Negro to keep his place?

Oh! heavenly Father, guide my pen, Send each word deep into the hearts of men Who rule these states with governing power, And may they from this very hour,

Unto themselves in one strong band To remove this curse from their fatherland.

Unless you know or have a conception of a country, a city, a town, or a village, you cannot tell its strength, weakness or its wants. Africa's strength is great with her minerals, but her needs are more than her strength. The whole world almost has turned her attention toward Africa. I hope the time is almost at hand when the entire civilized world will feel that it is her duty to God and humanity to take an active part in the redemption of Africa and will do so.

And just as long as law and power Will close their eyes to these wrongs of ours,

Or, until we leave this American soil, Where we are allowed to work and toil,

But if we aspire to higher positions,

We are shot and burned by the sons of perdition;

Just as long as those of our race

Will not make sacrifice unless they are

Benefited themselves. They only live for themselves and no one else.

You can speak a good word for Africa to cheer those who are willing to make that sacrifice to come.

And you can speak a good word for the heathen you must prove to him that religion better his condition.

If you are in poor circumstances, as he himself is, and cannot give him something away with your religion, I have said, and I say again, we must turn our attention to the redemption of the heathen and not despise them and look upon them as country dogs, as we were once looked upon in America as Negro Dogs. We asked our foes to give us a chance and we would prove to them that we had brain to think, muscle to work and a heart to love, and we have met our obligations. Now we must allow our brothers the same opportunity that we once asked and are now asking our white friends to allow us.

The A. M. E. Mission is spreading in this country in this way. She is doing her part in the Mission work. We are still building Mission stations and getting the natives to join in with us in this grand cause. Almost all of our churches are increasing in membership.

Our little chapel in Monroe has increased with the great flood that devastated the Ohio valley, March 23rd, the Ohio State Journal devoted nearly a half column to a synopsis of Senator Lutz's bill that puts into the treasury of Wilberforce University \$6,646.27.

Nearly a year ago, the existence of the fund was made known to the Executive Board of the University. President Mitchell immediately announced that when the next legislature convened he would inaugurate a plan to secure it.

What Are the Attributes to Human Progress.

Human Progress is the repletion of a race or nation, fitting them for all required necessity in this physical life. Discoveries are the first and one of the most important features in human progress. The word discovery is a derivative from the adverb (*to see*). Then it is, therefore, necessary to see a place or country before an accurate decision to reside in it by colonization or otherwise inhabit it permanently. Colonization is the second importance in human progress. In all cases of progression in physical life after discovery and colonization which must take place at the nearest possible future, is absolutely necessary to show the decided intentions of discoverers and settlers. They having made the desired discovery and colonization the emigrants begin looking out for their future welfare in life.

No better example could be drawn from this than the great character of modern history in the person of Christopher Columbus, the discoverer of America. A. D. 1492, who though carried back to England bound in chains and died within eight weeks, yet the grand news of his great discovery had spread almost throughout the then known world.

After this soothng, yet surprising, news had greeted the ear of the inhabitants of the Eastern continent, emigrants of the several countries in that land folded their tents and prepared to march upon a voyage on the great Atlantic in search of localities in the recent discovered continent. Landings, from time to time, were made on this, the Western shores, by the different nationalities of the Old World. The first permanent settlement was made by the English, along the banks of the James river, in Virginia. The first of these settlers chose for their tent-ground the spot where the well-known city, Jamestown, now stands, began what is known the great necessity, our subject (*Human Progress*).

The first stars taken by these English settlers, Jamestown, were the acquiring of real and personal property. Breathing, as they presumed, the atmosphere of personal freedom under a British flag, they were afterwards indirectly informed by the British parliaments, "that notwithstanding they had made this grand colonization and settled thereon, they, marching under the British flag, must be subject and scullions to British authorities."

The British rulers demonstrated to the settlers their powers to drive them as subjects by imposing unjust taxation upon the first thirteen states without representations. The Americans, seeing the vehemence of British rulers along these lines, they resisted in response to such taxation, which they unanimously termed "Tyranny."

Knowing then as they said, "Resisting tyranny is obedient to God," prepared themselves for any necessary measures to be relieved.

"The only measure for redemption is war." And having an organization of Americans called "Minute Men" who were ready at minute's warning, they were ready at hand. And then began the great war revolution. The Americans, having obeyed God's command in resisting said tyranny, were successful after a nearly eight years battle. Then they hoisted their flag of thirteen stripes and stars as a signal not only of their thirteen states united together, but also saying by the same signal that "we are a free and independent nation."

The American flag thus hoisted with an increased magnetism until now forty-eight states, excluding the territories, have been added and admitted to the flag—other nations, such as the Negro, Jew, German, Italian and Irish were great instruments assisting in the increasing of the aforesaid stripes and stars, but they were invented for the purpose for which they aim, by the American Anglo-Saxons, and thus you can see without controversy that the United States, her flag, her stripes and her all belong exclusively to the American white man, regardless of the bloodsheds and other ordeals which any other race passing through for the purpose of inheriting our subject (*Human Progress*).

Now we are in the place to ask ourselves an important question: "What is actually necessary to be done by the Negro as far as the opening of facilities will enable us to give our young men, who are as well prepared to meet any and all purpose pertaining to domestic life? Can it be done in the United States? No. Can it be done in Canada? No. Can it be given in South America? No. Can it be done in England? No. Can it be done anywhere on earth? Yes. Where? In Africa, the place from whence came our progenitors by Dutch skill in 1516. Who can give us the clearest and most reasonable informations concerning the future of our subject (*Human Progress*) respecting African migration for the purpose of obtaining our American-denied approbations?"

God in some way is using the Rt. Rev. H. M. Turner, D.D., LL.D., in the purpose for the stand in which he has placed in wrapping his great thinking faculties in a cloth around the continents of Africa and America with the style of liberty in his hand, signing the magna charta of complete Negro liberation. And, without controversy, Bishop Turner is the Joshua and Caleb to spy the land, and the Moses to lead the Negro race to it for the purpose of putting into motion the designs of the Great Designer.

Yours for God and the Race,

ALBERT JACKSON,
Senatobia, Miss.

A Letter of Thanks.

DEAR Editor—Please allow me space in your columns to thank the brethren of the Darien District for their kindness and the untiring efforts to make it pleasant for me while with them.

I enjoyed my stay on the district and will carry some kind remembrances with me of many newly made friends. At St. Philip the Pastor and his family spared no pains to make me feel at home among them, with the help of Mrs. H. L. Shelton and a number of other friends. But I will not say more concerning Savannah now, as I am expecting soon to return to that city to begin my work on the Savannah District, where Rev. S. D. Roseborough, P. E., and the other city Pastors, I learn, are sparing no pains to make me remember, after I leave, that I have been to their city.

My next point, Darien, Ga., where I speak the 12th and 13th of February, cannot be excelled as to kind friends, intelligence and hospitality.

Darien is indeed a lovely, picturesque little town, and at a more leisure time I will write and picture its beauty in rhyme. The town bears its name well.

Regrettably Butler has the most intelligent

The Sceptre Points Beyond the Seal GREAT BRITAIN.

Mr. Editor: Commendations and titles of honor do not make great men, but noble and heroic deeds. But when one can rally his mental and moral forces under most grievous and heart-rending burdens and secure courage sufficient to move on to responsible duty we must acknowledge him a great man. Well might the scripture say, "He that overcometh himself is mightier than he which taketh a city, for such an act is truly overcoming oneself, for having shaken off the effect of death, or staggered away to duty, trembling under its shock which swooped down and gathered up the remnant of all objects to him. Under such circumstances few would have attempted that critical undertaking, facing the foaming billows of the sea with all the unfavorable probabilities, but like Daniel and the Hebrew children, the consolation and reward that he saw awaiting him for faithfulness overbalanced the weighty troubles, sorrows and griefs that rested immediately upon him. Midst the soreness of heart, struggling with himself, no doubt, and the influence of his friends as to what to do concerning that most important duty, this blessed passage no doubt crept across his mind, "If any man come to me, and hate not his father and mother and wife and children, and brethren and sisters, yes, and his own life also, he cannot be my disciple;" that is, one's love for Christ must surpass his love for all other persons and things.

That wonderful character to whom we refer is the Rt. Rev. H. M. Turner, D.D., LL.D., a great man indeed, if noble and heroic deeds are the evidence of greatness; for considering his age and the circumstances under which he left for Africa, my judgment, towers above all the heroic deeds of his life.

Midst the good work done by our grand bishops, who preceded him on the Sixth Episcopal District, so far, none have equalled him, though many whose mental, moral and spiritual strength were not sufficient for the contest, have been mastered out of the ranks to the honor of these grand and glorious qualities; for they who disregard their ministerial obligations deserve the fate of rebels. Now, we of the Sixth Episcopal District should prove that the work shall be carried on with as much harmony, peace and success in our Bishop's absence as when he is present, and destroy the idea that they (the Bishops) are compelled to rush themselves into an untimely grave by overwork, and if we fail to succeed peacefully with it, the cry of too many Bishops should never be heard among us again. It is to be remembered that the Sixth Episcopal District must succeed, and not a few points in it only, for her reputation can be sustained only with a complete success on all lines of ministerial duty, for two or three faithful ministers cannot sustain her reputation; it is the work of each minister and member, and the failure of one affects the whole. Therefore, we are to strive with our hands, means and influence to accomplish the work given us upon which hangs not only the mental, moral and spiritual good of ourselves and those for whom we have a Christian light and law, but the honor of the coming generations depends upon it. The Arch Deacon of Georgia, Rev. C. L. Bradwell, D.D., one whom many have declared worthy of the honor of a Bishop, has been appointed to assist us in the absence of the Bishop. Let us prove that his presence in that high office is sufficient to give prestige to the work. As Dr. Nixon's will in Alabama, our reputation is of too long standing and fair to fall now; we must hold our place and gain a higher reputation by doing more and better work for Jesus, in uplifting suffering humanity.

J. A. DAVIS,
Macon, Ga., Feb. 24th, 1898.

The East Wall of Our Sunday School Union Building Has Been Completed.

January 27 we received a written notice from the building commissioners of this city that they regarded the east wall of our Sunday School Union building as being dangerous and ordered it torn down within ten days. The real condition of the wall was not disclosed until the building immediately adjoining us on the east had been torn down to make way for a new structure.

W. P. WILSON,
Ashville, Fla.

situated, and our address will continue to be 208 Public Square.
C. S. SMITH,
Secretary A. M. E. Church Sunday School Union,
Nashville, Tenn., Feb. 14, 1898.

griffin district 3 voice missions. D. L. LEITER, From Vicksburg.

VICKSBURG, Miss., Feb. 16, 1897.
Rev. H. B. Parks, D.D., Secretary of Missions, 61 Bible House, New York, N. Y.

Rev. Dr. Parks:
Dear Brother—Enclosed you will find the sum of \$19 (nineteen dollars) for Foreign Missions.

We, the auxiliary of the Woman's Home and Foreign Missionary Society, are in hope that you will appreciate this small but earnest effort.

You have our prayers for much success.

We are no doubt aware of the disadvantages we have been laboring under for the past year. All of your dear, dear old friends congratulate you and are hoping to see you at some time convenient to yourself. We are,

Yours for the Cause of Missions,

Miss W. F. DANIELLELLO, Texas.

Miss M. L. MARSH, Soc.

Miss A. J. ROSELL, Pres.

The above letter from the faithful women of the W. H. and F. Missionary Society at Vicksburg, Miss., speaks for itself.

It is an expression of the very deep interest that they take in the evangelization of the world, the object for which all Christians who are in harmony with the commission of Christ, and delight to promote in every way they possibly can. God raise up more women with the spirit of love for missions.

SMILES.

BY JOHN F. TROWBRIDGE.

How many smiles there might be If people only knew
That they feel every time Their faces smile now.

How many smiles there would be If people simply thought Their look is fairer when they smile Than when they're smiling not.

How many smiles there could be If folks would only say: "Good morning, neighbor, let me give A helping hand today."

How many smiles there will be, My friend, when you and I Have learned to practice what we wish These other folks would try.

The Church Is Moving On.

MARCH 24, 1898.

EDITOR VOICE OF MISSIONS—Please allow me space in your columns to insert the following:

The Monticello District Conference convened March 24th, 25th and 26th at Mount Olive A. M. E. Church in the above mentioned district and state at 11 o'clock a.m. Just before the hour arrived for the opening of the conference the brethren began to meet and shake hands with each other. Their joy was overborne by the sad news of the death of one of our beloved Bishops, the Right Rev. J. H. Armstrong, D. D. The news came by a special messenger sent by our beloved Presiding Bishop, Rev. W. J. Gaines, D. D., for the Rev. Thomas Moorer, the P. E. of the Monticello district, to come at once to him at Monticello. So the Rev. J. E. Roberts was authorized to open and act as chairman of the conference. After the regular routine of business had been finished the presiding chairman proceeded to deliver the annual address, which was an able and instructive discourse, and it benefited all of its hearers.

The Conference decided to have the minutes of its session printed and to raise the funds each church was taxed to raise—circuits \$1.00, stations \$1.00, missions 50 cents. Rev. R. C. Feacher preached the annual sermon with much power, and interested his hearers to a great extent, and was followed by a few touching remarks expressed by the Rev. S. L. Lewis of the Tallahassee District. The missionary sermon was preached by the Rev. G. B. Shaw to the satisfaction and pleasure of a crowded audience. The sermon was closed by the Rev. D. A. Perrin, A. B., of the Tallahassee. The educational sermon was preached by Rev. W. M. Pittman, which was soul-stirring, caused by the logical thoughts that was produced in it.

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